

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Göethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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### CONTENTS.

Notes by the Way .....	241	A Materialisation Seance .....	247
Spirit Teachings .....	242	Photographs of Psychic Radia-	
School of Psychical Exercise .....	244	tion .....	247
Materialisations in a Private		'The Work of the Devil' .....	248
Circle .....	244	Some Re-appearances. By 'Edina'.	250
The Recent Paris Disaster .....	245	An English Mystery Name .....	250
An Electric Baby .....	245	Magic Squares .....	251
'Ghosts and Right Reason' .....	246	Investigations by College Tutors.	251

### SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

### NOTES BY THE WAY.

We do not expect it yet, but we must occasionally suggest that a little more serious fair-play would not be regarded as misapplied. From the newspapers which live on their daily supply of nonsense, more or less spiteful, we expect nothing. It is their business to sport the cap and bells, or to shy half a brick at anything over-serious: and, as Mr. Gilbert says, 'They do it very well.' But there *are* journals and reviews that profess and practise seriousness: and to these we appeal. We ask no favours; we only ask for rudimentary fair-play,—and the sober acquisition, by our critics, of a little elementary knowledge of our subject, and of the thoughtful persons connected with the study of it.

Mr. Stead, in 'Borderland,' reminds us of 'the sensible appeal which Professor Lodge has addressed to Spiritualists, to cease their jibing at scientific men and the Psychical Research Society.' That is Mr. Stead's way of putting it: but we thought the 'jibing' was rather on the other side. We take up the first thing that occurs to us,—Mr. Andrew Lang's sportive but acute and believing book on 'Cock Lane and Common Sense'—and what do we find? This, for instance; 'Mr. Stainton Moses became editor of a journal named "LIGHT": he joined the Psychical Society, but left it when the Society pushed materialism so far as to demonstrate that certain professional mediums were convicted swindlers.' Mr. Lang may call that banter: we call it an extremely bad case of jibing,—bad enough if the victim were here to reply, but rather cruel in the circumstances, for the broad suggestion (or assertion) is that Mr. Stainton Moses resented the detection of swindlers;—an odious charge.

Well: all we say is, we want to be relieved from this kind of nonsensical innuendo, or pernicious unfairness.

A writer in 'The New Unity' brightens its pages with the following Easter thoughts on 'The Eternal Life':—

The eternal life is a quality rather than a quantity. It must be measured by intensity, not by duration.

The power in the life of Jesus is explained by the words 'love' and 'helpfulness.' The eternal life to Him was the life with God then and there, by the sea-shore, on the mountain side, in the busy city, anywhere, everywhere. 'What shall I do

to inherit eternal life?' Behave yourself, enlarge your being increase your power of usefulness, learn to feel the woes of others, catch the secret of the spring-time; grow, bud, bloom, and bear fruit.

We must believe in the eternal life, because we believe in eternal verities. We shall be immortal in so far as we stand for eternal realities.

We may not believe in that bodily resurrection which the orthodox creeds assert, but we do believe in the uprising spirit and the eternal progress typified in the valley and on the hill-slope, partially realised in the career of humanity, promised by all the prophets of God past and present, and testified to by all the seers of the race. The Easter of the risen body is a feeble solo sung by a sect or a creed. The Easter of the uprising soul is a grand chorus of all the nations of the world.

The following reflections may serve as a reply to several correspondents:—One of our great advantages is that we stand at the centre, and have at least the opportunity of seeing how 'all things work together for good.' It is not always easy, even for the Spiritualist, to see wisdom and mercy at the heart of all. For the Materialist it must often be impossible. We keep far-reaching accounts with God, and see and understand that this life is only one stage, and an early one,—a scene of discipline, perhaps of soul-creation in the larger sense. Hence, many things that seem evil have in them, to our eyes, a soul of good.

This explains the strange blending of human freedom and binding, the clashing of temptation and responsibility. How else could the discipline be secured, the lesson learned? The terrible fight is necessary for us, and the really sorrowful thing is that none of us know how we stand with vital goodness until the time of trial comes. It may, therefore, be better to be greatly tried, to have to struggle, to fall and rise again, than to miss the awful wrestling with the evil, and seem (perhaps only 'seem') to pass through, unscathed and clean.

On this subject, 'The Christian Metaphysician' has the following wise thoughts:—

The poor thief in his prison cannot tell whether he is a better man than before, until he again has liberty to steal; the drunkard not until again the drink is within his reach; the idle, not till he has no need to work for his bread; the merely respectable, not until they can conceal their actions from the scrutiny of their neighbours; nor the young man or woman who have been made only to go in certain grooves, until they find themselves off the line, or till some one has forgotten to wind them up, while the large number who are kept within safe and decent limits by the law of the land are equally far from goodness, till they have tried what it is to live beyond the policeman's beat, or the magistrate's jurisdiction.

I declare, therefore, that *liberty is the first essential of goodness*, and is for real goodness sake that we have to pay the penalty of the first consequences of liberty. If we are to become good at all, we can only become good of *our own free choice*, and we cannot intelligently choose between right and wrong until we have tried both and know what we are doing. Such a choice involves not merely the evils we see around us to-day and in our own land, but all those frightful and unmentionable horrors through which our race has passed, before society could be even possible.



The Heber Newton sermon, from which we lately quoted, contains a passage of extreme keenness concerning our derided messages, and the terrible law which holds every spirit to its place until 'the uttermost farthing' is paid. It should be circulated far and wide:—

As with the intellectual life of man, so with his moral character. He is the same man after death as before. The ordinary, orthodox conception of the hereafter is of a division between two worlds, the realm of the good and the realm of the bad. The whole conception is thoroughly artificial and unnatural. There is no such chasm between men here. Neither is there in the world beyond, so far as we can learn. The bad in men works itself out in the development of character. Through it men punish themselves.

The ordinary thought of the ghost-haunting of popular tradition finds its philosophical explanation in the literature of this subject, in the belief that it is those spirits who have not risen above the earth plane who still haunt the region of their old lives. Like gravitates to like there as here. If a man has not risen above the plane of materiality here, he will not be far above it when he passes into the life beyond. What a condition this suggests to those who, from mere curiosity, seek communication with the unseen spheres! They may, however, if there be any reality in this belief, find dark possibilities which will make very lurid the ancient tales of demoniac possession. One of the best-known women in the country writes over her own name of how certain spirits came to her from the other world and gave pitiful accounts of their remorse as they looked back to earth and realised now for the first time their grave responsibilities in the neglect to use aright the wealth entrusted to them upon the earth. One of the elders of the Shaker settlement at Lebanon within a few months reported that the spirit of John Calvin came to him. You will recall that one great stain upon Calvin's character is his burning of Servetus, that brilliant heretic who ventured within the reach of the grim master of Geneva and paid the penalty of his daring at the stake. As the Shaker elder reports, the spirit of Calvin told him that he had not as yet succeeded in finding Heaven; that wherever he had turned, seeking the blessed regions, he was confronted with the direction to find out Servetus and obtain his forgiveness before he could enter. If this story is not true to fact, it is true to something deeper than fact.

Mr. Moses Hull seems to keep them alive all the time in America. He may not always speak in what some people, perhaps a little insipidly, call 'perfect taste,' but he appears to have a striking faculty for going right to the centre and hitting hard, or for pulling up the blinds and opening the windows.

At a great gathering lately held in Boston, he was the principal speaker. Though very unconventional and a radical, he seems to love texts. Here is one of the Boston ones, and his leading thought upon it:—

'He took me out of a horrible pit, and out of the miry clay, and hath set my feet upon a rock and put a new song in my mouth.' If Spiritualism has not done all that, I do not know anything that has. If you can think of any more horrible pit in all the Universe than the hells that we believed in, and a good many of us lived in, when we were in Orthodoxy, I do not know where you will go to find it.

We very gladly notice in 'The People's Journal' (a Scotch newspaper with an enormous circulation) an extremely appreciative notice of 'Spiritualism in Glasgow.' From beginning to end of the Article, running through a column and a-half, there is not an unkind nor a silly sentence,—a rare occurrence! The bulk of the matter consists of interviews with or notices of Mr. James Robertson, Mr. David Duguid, Miss MacCreadie, and Mr. David Anderson, all of whose portraits are given. We congratulate the Spiritualists of Glasgow upon receiving such an excellent advertisement, and 'The People's Journal' upon its wholesome sense of justice and good sense.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street East.

## SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF  
W. STAINTON MOSES.

### THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

### No. LXI.

JANUARY 20TH, 1874.

*Can you tell me the reason of my feeling so ill?*

We are trying to relieve you. Remain in quiet to-morrow.

*But I must go to University College.*

No, no. Remain here. You will be able to work next day there.

*Has the sitting hurt me?*

No, not that. You will not be harmed.

*Who is it that writes?*

+ Rector. Cease. Farewell.

Good friend, I wish you good success in all your efforts. I have watched you with joy. Our friend will make good his promises. Fear not.

THO., SODOR AND MAN; on earth, Tho. Wilson.

*Are you Bishop Wilson?*

I am he. I salute you.

*Have you any message?*

God speed. I have only come at Emperor's wish. Pray, friend, for grace. The good angels guard thee. The saints keep thee. Farewell. THO. W.

### No. LXII.

WEDNESDAY, JANUARY 21ST.

*I wanted to ask the Bishop some questions.*

He is not now with you.

*What brought him?*

The Chief.

*But he said nothing: gave no facts.*

His writing will show his truth. It was executed by us at his will, and is the sign which he used on earth.

*Do you mean the signature?*

The handwriting.

*Is it a facsimile?*

Well nigh, friend. Compare it.

*I will try and get some.*

Do so. Keep quiet now, lest you harm yourself. We will endeavour to meet you to-night.

*But is not sitting bad for me?*

We do not advise that which is bad. We are striving to aid, not to injure you.

*I dread those rough physical manifestations. I fancy they injure me. I always feel disturbed after them.*

They were owing to the changes lately made. The manifesting spirits did not know as Mentor knew. They



will gradually acquire moderation; and meantime you will not be injured. Be calm and quiet. Cease, cease.

+ RECTOR.  
PROPHET.

## No. LXIII.

MONDAY, JANUARY 26TH.

*I want to ask about the vision of yesterday. Was I mistaken in supposing that I was out of the body?*

No. What you have stated is accurate and true. We established the trance in order to enable us to carry out our plan. Your spirit was disengaged from the body, and what you saw was real. You saw by spirit vision. The scene was in the second sphere, and your conductor was the Prophet.

*The scene seemed to be unfolded instantaneously. I remember my astonishment at finding the wall no barrier, and instantly, as it seemed, I was in the spirit land.*

It was so. The view of your earth-body was specially given, but the spirit vision was not concerned with the gross matter that surrounds you in the earth plane. The spirit vision being opened would discern spiritual things which now are hidden from your gaze. So the transition to you would seem instantaneous. The spirit world is round you, though you see it not. Your eyes being opened, you saw the things of spirit life, and no longer beheld the things of earth life.

*Then are the spheres all round us?*

The spirit world extends around and about you, and interpenetrates what you call space. We wished to show you the reality of its existence.

*How was it that I remember so little of my return?*

It was necessary to hurry you back at once to the body lest harm should ensue. The danger arose from the imperfect conditions.

*Suppose anybody had come into the room?*

They would not probably discover the absence of your spirit. We had so planned that means were taken to prevent anyone from entering the room. Had those means failed the Chief had provided against the contingency. He would himself have spoken through you, and your absence would not have been discovered.

*How very curious. But the voice and manner would have betrayed me?*

No; the Chief would have guarded against that. He could have so far spoken in your manner that none but a close observer would see the difference; nor would they know the cause even if they saw a change.

*That opens out a prospect which is not at all clear. A spirit has vast power, and might get one into ugly messes?*

We have power that is great, but we are guided in the use of it by those who have wisdom and experience. It would not be permitted by your guardians that any spirit should harm you by experiment. An undeveloped spirit so experimenting might indeed cause hurt and mischief, but it would not be allowed. All is done with care. You will be more readily entranced as your development progresses. We shall endeavour to show you scenes and visions of our land as we are able.

*I need not say, be careful. Was it my grandmother? I thought she was in the fourth sphere.*

She has just entered the lowest division of the fourth sphere. But she is engaged in a mission of mercy to the second sphere. She is a ministering spirit of love, and is tending an afflicted soul, who has lately come out of much sorrow to the land of spirit. Therefore she was in the second sphere.

*Will she return again to me?*

I know not, friend. Cease now. Farewell.

RECTOR.

## No. LXIV.

JANUARY 29TH, 1874.

*Can I obtain any information about the vexed question of materialisation?*

Friend, we have already said that such materialisation as passes current with you is very frequently the result of the action of deceptive spirits who counterfeit and trick you.

*But how do they do it? Is the form the medium's?*

We cannot reply, save generally. In many cases it is so. The medium is entranced, and under spirit influence is made to act a part.

*The draperies?*

They may be materialised, as has been the work of Mentor; but when they drape the whole body they would usually be brought by the manifesting spirits. The materialisation of so great a mass is not usual. And it is easier for the material spirits to bring with them that which they use.

*Then the form is, in fact, the medium dressed up by lying spirits.*

Friend, in many cases it is so, assuredly. Materialisation even of small objects is rare and difficult. The drapery that envelopes a lamp, a hand, or the like, is readily seen, but on a large scale it is not usual. Mentor tells me that he is not acquainted with any case of the materialisation of a full form amongst you. The spirits who compass such manifestations are of the lowest order. They are, as you say, undeveloped, and doubtless their pretence is false. They are not reliable. It is vain to seek for information from them, and they are but the agents of physical phenomena. This is ever so with such phenomena as you allude to.

*What does Mentor mean? Has no form ever been materialised?*

Oh, yes; frequently. It was a far more frequent thing in olden days. It was known when man realised the spirit world more fully, and lived more amongst its influences. Hundreds of years ago materialisation was possible, and did occur. The philosophers of antiquity knew of it. The holy and pious men of the Catholic Church knew of it, and in America it has occurred, I am informed, in modern days.

*The case of Mrs. Livermore?*

I believe many cases have occurred. But I have not special information.

*If this be so, then those spirits who perform such manifestations must be bad?*

Friend, they are in many cases emissaries of the adversaries who counterfeit and discredit our work. In others they are not evil but undeveloped. They work out a manifestation for their pleasure, and have no intent to deceive. They have no consciousness of truth. Such are to be avoided. They have vast power over the elements, and gain even greater power over their medium, whom they govern entirely.

*Are the cases of possession recorded in the days of Christ of that character?*

They are similar in kind. Such manifestations are caused by low and undeveloped agency. In some cases we use such for the purpose of laying the foundations on which we work; but in most cases the influence is from the adversaries. In no case can you depend on such information as you receive from them, nor is it well to encourage personal association with them. Many cases of such possession as you name have resulted from a powerful medium being unconsciously brought in contact with such spirits, who desert their old medium and seize upon and possess the new one.



*Then it is dangerous for me ?*

You would be protected, but it is not well to run risks. But no danger would result to you.

*Do you object to my going to Miss — — ?*

You must use your discretion.

*I was right in my idea of that. The veil— — ?*

Oh, yes. The spirits concerned in that are undeveloped. There was no materialisation as your guides tell me.

*Then are the clothes and veil brought in ?*

We are not able to say. Probably they are. They are of earth manufacture assuredly ; at least the piece retained by you.

*Would it be possible to have a piece of spirit drapery so cut off as to remain ?*

It would not be possible ; such cases are not true. The drapery is then earth-made. Spirit drapery would not remain on the plane of earth matter.

*Would it vanish ?*

Yes. It would not be allowed to sever it. It would be of injury to the medium. It betrays the rudest ignorance in the undeveloped spirits to talk of spirit drapery severed by mortal hand remaining materialised in the earth plane of matter. It is ignorant and foolish. Cease now.

+ I. S. D.

+ RECTOR.

*But I want to understand whether all professed cases of materialised forms and drapery from which pieces have been cut, are delusions.*

We say again that we cannot decide on cases of which we have no personal knowledge. It is impossible that the piece of material in your possession should have been materialised, for it was made of earth materials already. We have said that the forms are not materialised, so far as our information extends. Those of our friends who know personally of this say that no fully-developed form has been completed, though the spirit 'John King' has come near to it. This is not of my own knowledge. I do not, indeed, concern myself with manifestations of this kind, but we fear the discredit of which we may be the subject from the counterfeited manifestations.

+ I. S. D.

#### A SCHOOL OF PSYCHICAL EXERCISE AND DEVELOPMENT.

We understand that Mr. Thurstan's réunions for the development of psychical gifts, which he was accustomed to hold at his former residence, Hertford Lodge, Albert Bridge, Battersea, have recently been turned by him into a regular school and gymnasium for that purpose with an allied society, to give it permanence, under the name of the Delphic Lyceum of London. To this society he has offered the free use of his chambers at 17, Buckingham Gate Mansions, James-street, Buckingham Gate, Westminster, and his gratuitous services as its director, and has undertaken all liabilities for expenses beyond an annual registration fee of five shillings or a term's fee of half-a-crown. There are to be three terms in the year. The society will continue to hold once or twice a week its réunions for the development of thought-projection, clairvoyance, and psychometry. Besides these there are to be afternoon informal classes in palmistry, hypnotism, and kindred subjects for those who pay a small fee each time to the professional teacher engaged.

We believe it was the increasing demand for admission to his réunions which induced Mr. Thurstan to meet it by taking this step. His rooms are very centrally placed, and we wish him all success in his undertaking, which will supply a want long felt in our cause, and be the initiative, we hope, of a more general movement in this branch of work.

Those who wish for more information on the subject had better apply to Mr. Thurstan himself at 17, Buckingham Gate Mansions as above.

LONDON SPIRITUALIST ALLIANCE.—The Treasurer gratefully acknowledges the following contributions to the fund for the lighting and furnishing of the new offices, 110, St. Martin's-lane, W.C. : 'A Friend,' £5 ; Mrs. Russell Davies, £1 1s. ; M., 10s. ; J. W., 5s.

#### THE MATERIALISATIONS IN A PRIVATE CIRCLE.

##### ADDITIONAL REPORT.

BY MR. F. W. THURSTAN, M.A.

With regard to the account which appeared in 'LIGHT' of May 8th, describing the first development of the phenomenon of materialisation through the mediumship of Mrs. T., in our little friendly gathering at her house on last Easter Sunday evening, I should like to add my testimony in order to corroborate Mr. Appleyard's statements, and to mention some additional details which seem to me too important to omit.

We began sitting soon after six in the evening in the dining-room, the curtains of the room having been drawn, but the light in the room remaining quite strong. While Mrs. T. was seated at the end of the table in this strong daylight, with Mr. Appleyard on her right and myself on her left, we all three placed our hands over the box in order to facilitate the production of direct writing. Suddenly all the sitters heard, instead of the sound of writing within the box, another mysterious sort of 'frou-frou' going on near the floor in the corner of the room beside Mrs. T., as of someone busily engaged in rubbing some rustling material together, and all the while the hands of Mrs. T. were held in mine and clearly visible to all around. 'Nellie' said 'they' were manufacturing spirit drapery.

After this had proceeded some ten minutes we were told to sing, and Mrs. T., entranced, was made to go to the cabinet, which had been extemporised in the corner of the room opposite to where she was first sitting. We four others followed suit and shifted our places, sitting quite close in front of the clothes-horse, which had been stretched across the corner draped with a cloth. It stood only as high as the waist of a person standing ; and Mrs. T., seated on a low chair on the opposite side, was only just out of our sight. By this time the evening light had grown dim, but there was a slight firelight in the room. Hands holding large balls of luminous phosphorescent matter appeared waving over the screen. The voice of my spirit-sister 'Clare' was heard addressing me. This spirit-being passed away from the earth after a few hours only of existence. It is impossible, therefore, for me to identify her by recognition. She has continually manifested herself to me through clairvoyants, but it was only last December that she acquired the power to materialise her spirit body, when she appeared to me at a materialising séance which I was attending in company with Mr. and Mrs. T. On that occasion she only succeeded in coming up to me as a luminous half-formed person, and tapping my knee with a preconcerted code of raps, but she could not speak. Subsequently to this she has controlled Mrs. T., and spoken to me, and here I should like to mention one statement of hers which revealed to me a new conception of the actual state of human consciousness on the other side of the veil, and which gives an answer to the dogmatists who affirm that we injure our spirit friends by holding formal converse and intercourse with them. She told me that, until that materialisation episode, she had always been, on her visits to our plane, in the dreamy, impersonal state of consciousness which characterises an infant—the state in which she left this plane. But since she had succeeded in projecting her materialised body into our plane she had awoken to a realisation of our point of consciousness : she had begun for the first time to realise the differences of personalities, and their inter-relationship to one another, and had in consequence been filled with a new sense of joy, and growth, and power.

To me this statement seems to contain the germ of a mighty truth at present only dimly grasped by the inhabitants of both sides, but which, when fully realised, will enable each side to develop in the other the half of consciousness which through fault of accident or environment they may have failed to acquire. In short, consciousness has two sides to be awakened and to grow—the spiritual and the material—the leaves and the roots. To make the unseen seen, the unreal real, and the unconscious conscious is equally divine work, whether from upwards downwards or downwards upwards ; and intercourse at our circles and séances aids this divine work on both sides. There are spirits in the spirit realm who have never realised their root-consciousness, just as there are on our plane men and women who have never realised their spirit realities. If each side has realised, by means of a successful meeting, their companionship with the other, the result is a divine infillment of joy and a sense of growth, and this is the best proof that the



practice of the two worlds meeting on this plane is no more harmful than that of the two worlds meeting on the other plane. It is one of the misconceptions of past humanity which require exploding—that the material is any way inferior to the spiritual life: the roots are not inferior to the branches, although they exist on another plane: the Divinity within us has to work downwards as well as upwards—at one time the one work is more expedient: at another the other.

However, to resume; this spirit entity which had realised herself lately as my spirit sister 'Clare' began speaking to me in the direct voice. She evinced a peculiar style of enunciation, very different from that of Mrs. T. I might characterise it in the words of Lowell:—

. . . dropping her low-toned words  
Serene, and full and clear as drops of dew.

In character she appears intensely eager, enthusiastic, and demonstrative. As I was questioning her she said, after a pause of silence, with great effort, 'I find I have not quite strength at present to speak at length without sinking back into the medium and speaking through her, and I do not want to do that.' This remark, it seems to me, contains a revelation. It is as if the materialised form is an ultra projection of form, or 'exteriorisation of sensibility,' to use the new phrase, beyond the medium's aura, and is only maintained by an intense strain of attention or mental effort, such as it would be to us if we were standing on our heads. On the slightest disturbance or relaxation of this psychic effort they relapse into the medium's body and simply hold the mind there. At times they can hardly tell whether they are still identical with, or have projected beyond, the medium. Will this fact account for the so-called exposures of mediums, like the recent one of Craddock, where the atmosphere is heavy with unblended, suspicious, and material mentalities, willing in antagonism to the will of the manifesting spirits, until these, in a somnambulist state, walk the medium about through failure of power to get beyond the mentality into corporeal substantiality. Be this as it may, 'Clare' craved us to give her a rest while we sang. Then 'Nellie's' voice, through Mrs. T., was heard, saying that 'Clare' especially asked us to sing the hymn she had heard me sing when I was in the choir of that church in India, beginning 'For ever with the Lord,' While we were vainly trying to start it in the right key, suddenly 'Clare's' voice was heard starting us with bold and correct attack, and, as we sang on, the voice gained strength until it sang out lustily in deep and powerful contralto. In the last verse a male voice was heard joining in. Mrs. T. informs me she has no voice naturally, and such a poor musical ear that her teachers and parents allowed her to give up her lessons in music as a bad job. This is a strong point which Mr. T. corroborates. After this singing the form seemed to gain strength. 'Clare' leant forward over the screen and, entreating me not to touch her, touched me several times on the face and head as I sat next the screen. Then we sang again, and numerous spirit lights formed, some bright and sparkling like fireflies, and some large, dull, and phosphorescent. Then the other form leant over the screen and, asking her friends in turn to take my chair, she fondled them as Mr. Appleyard describes. After we had sung again I was ordered to resume my old position next the screen, as 'Clare' wished to manifest again. Meanwhile she seemed to have gained fresh access of power, as this time she threw over me a quantity of soft drapery, which felt like tulle muslin but might have been the 'white samite, mystic wonderful' that the queenly guides of King Arthur were clothed in. Then drawing my face between her hands close to hers, she showed me her features distinctly in the dim light pervading the room. From what I noticed her face was fuller than that of Mrs. T., with short hair differently arranged to hers. After that a strong, deep, male voice ordered us to sing the Doxology and to close proceedings.

In this way our little circle has, since October, progressed through phases in this order: First, messages by loud raps and levitation of tables without contact; next, apport of articles such as vegetables; next, transference of articles in the room instantaneously to distant places; then direct writing under a cloth; then writing between closed folding slates and in locked boxes; then apport of articles, the choice being given; finally, levitation of the medium and these materialisations, direct voices and spirit-lights—all the phenomena being attained in a fair light.

I must add two facts as regards this particular meeting. Everybody felt a peaceful, restful, trustful, happy state of consciousness pervading the meeting, such as one feels when filled with the sense of some delightful companionship on a serene day. This I consider the chief ingredient which caused the successful greeting of the two worlds. If we could only get such an atmosphere oftener, we should get such phenomena oftener.

Mrs. T., when she recovered consciousness, felt in a peculiarly happy mood, and fuller than usual of vitality—except for one thing, viz., a peculiar sensation as of a hollow in the centre of her forehead.

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#### THE RECENT CONFLAGRATION IN PARIS.

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We quote the following from a communication to the 'Daily News' from its correspondent in Paris:—

M. Benjamin Constant says the Duchesse d'Alençon asked him for a sketch for her stall at the Bazaar. He hates 'martyrdoms,' and would never paint an *auto-da-fé*. As he was turning in his head subjects for his sketch, the servant announced a model—a fair, strong, and interesting country girl. During an interval in the sitting the model, with her head to one side, leant with her hands behind her against a pole. 'What a Joan of Arc at the stake!' exclaimed the artist. He rapidly painted the martyrdom of Joan of Arc, which he had never done in his life before, with her hands tied, and her eyes raised to Heaven. Next day he framed it, and was taking it to the Duchess, when he learned that she had lost her life in the awful furnace. *M. Constant believes that his pencil was guided by another hand than his own.*

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#### AN ELECTRIC BABY.

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Everyone has heard of Angélique Cottin, and many people may have read of the similar case of Honorine Séguin, two girls who half a century ago astonished the scientific world by the discharge from their bodies of some force which bore much resemblance to electricity. We, too, have had electric girls on show of a somewhat different kind. But for the account of a real electric human being commend us to the pages of M. Durville's excellent 'Traité Experimental de Magnétisme.' He tells us that:—

In January, 1869, an infant was born at Saint Urbain, which manifested extraordinary electrical phenomena. It was always charged like a Leyden jar, and no one could go near it without getting a shock, more or less violent, and luminous rays escaped now and then from its fingers. As the baby grew, these phenomena increased, and new ones appeared. Small objects, such as thimbles, needlecases, spoons, even plates, were displaced when the child came near them; and sometimes the cradle became luminous. The infant seemed healthy, but towards the age of eight months it grew more nervous, more impressionable, and died a month later on. For a fortnight before its death, the phenomena increased in a very remarkable manner. Persons could not go near the child without receiving a violent shock, so violent sometimes as to knock them down. The infant and the cradle emitted luminous streams sufficiently long and bright to completely light up the room. Two cats and a dog belonging to the house ran incontinently away. The child died without pain; and at the moment of death the luminous rays became of an intensity three times as great as ever before, and they lasted for some minutes after death had occurred.

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#### A FORM OF BEQUEST.

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I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

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EDITOR ... .. E. DAWSON ROGERS.  
Assisted by a Staff of able Contributors.

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## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane London, and all Booksellers.

### 'GHOSTS AND RIGHT REASON.'

It is Mr. Lang's 'pretty way' to play with his subject when he writes of 'Ghosts.' And no man can do it better. The banter, the gentle rebuke of pompous scientific cocksureness, the tickling of his opponent until the moment arrives for taking off his head, are all very delightful and telling; and, although we occasionally think Mr. Lang is too fond of his fence and of trying to sit on both sides, we almost think we prefer him as he is.

In his amusing 'Cornhill Magazine' article on 'Ghosts and right reason,' he plays the part of one who wishes to have the subject kept open, and who himself has 'a mind to let.' 'One scarcely knows,' he says, 'whether believers or unbelievers are the more prejudiced and the less reasonable.' He is for boxing the ears of both of us, and sending us to bed, while he sits up to look calmly on and see that the ghosts get fair play. The scientific people get a pretty strong dose of his charming chaff. 'Truth is to be sought heedless of consequences: so the scientific people keep telling us,' he says. But do they so seek? Not a bit of it. Mr. Goldwin Smith said of Spiritualism, 'It cannot be necessary to discuss such fictions.' What a ridiculous illustration of scientific and philosophical quest of truth! 'I myself,' says Mr. Lang, 'having examined the evidence, think that there is reason for suspension of opinion.' Then he adds his favourite fling at the very sure people on the negative side, — 'But this is horribly unscientific, and, if I wished to be popular, I would condemn the whole matter without taking the trouble to know anything about it. As savages reason hastily from misconceived premises, therefore belief is a survival, therefore unworthy of the nineteenth century; therefore I must reject the evidence for . . . &c. Alas, my temperament is not so scientific as all that!' That is a rather hard hit at these wonderful people in general and at the Folk-Lore Society in particular. Of this same Society, he says, 'When I urged these considerations on the attention of the Folk-Lore Society, the President explained crystal visions as the results of some morbid affection of the liver. This was scientific, but such unusual cases of liver disease (in healthy subjects) seem to myself to deserve the attention of psychologists and of pathologists.' That is a pretty sly hit, but the conclusion beautifully slices the President's head off, — 'However, it may be more scientific to say "Liver!" and drop the subject.' Evidently, we do not stand alone in our occasional getting a little comfortable fun out of these Masters in Israel.

Mr. Lang makes an amusing figure as he stands under his mental umbrella and pretends to be quite alone, 'a silly old man' with his 'silly old subject'; and, forgetting or pretending to ignore the existence of sensible Spiritualists, he says, — O, yes, I admit it, there are only three kinds of us — 'Superstitious dupes, persons of strong minds who say "Stuff and nonsense," and scientific characters who reject evidence without examination. I am as a *vox clamantis in eremo*.' This delicious blend of chaff, really keen analysis, and *reductio ad absurdum* will crumble away the stone-wall of prejudice excellently well. We hope to have more of it.

Some half-dozen objections to Ghosts are admirably answered, with unfailing wit which always suggests strong sense behind it. 'Ghosts are the results of indigestion,' one says. 'In that case,' says Mr. Lang, 'they ought to be very much more common phenomena than they are:' and besides, in scientific books we do not find that such hallucinations and dyspepsia go together.

'But I don't see any use in ghosts,' says another. 'What purpose do they serve?' 'This,' replies Mr. Lang, 'is perhaps the commonest fallacy of all. I don't see any use in *argon*, but that is no argument against its existence.' Not only is this fallacy the commonest: it is also the least respectable, though, in a sense, natural enough. Any one in any sense scientific ought to be thoroughly ashamed of it. The seeker after truth in any department is not a huckster, he is an investigator. He may always hope that every new discovery may be of use, and it is no discredit to hope that it may be marketable: but the main business is first to unearth and make manifest the thing that is. The use may come in time. If not, knowledge is precious enough for its own sake.

'But ghosts are so foolish. Why do they behave like that?' Mr. Lang's reply is here both entertaining and strangely suggestive. He fully admits the queer behaviour of ghosts; and goes so far as to say that most ghosts appear to him to be crazy, and that all of them seem subject to curious limitations. But, as he knows nothing about the nature of ghosts, he does not feel called upon to reconcile their behaviour with our notions of wisdom and propriety. Besides, so many people who are not ghosts behave in an unaccountable way, and sorely puzzle us to say why they behave as they do! but our ignorance is no reason for disbelieving or for not trying to comprehend them.

Then comes his 'strangely suggestive' idea of this queer behaviour of ghosts. Probably the poor ghost, in manifesting, is literally 'not all there.' In a ghost story by Mr. Lang, in this same magazine, 'the ghost admitted this, and said he hoped that nothing silly or vulgar had occurred during his temporary lapse of consciousness.' We do not admit that the ghosts behave, as a rule, foolishly; but Mr. Lang's suggestion may very well account for forgetfulness, confusion, gaps of recollection just where all ought to be clear, and even ethical mixtures that so painfully suggest lying and evil spirits. We have much to learn here. Mr. Lang suggests the possibility of some 'shadowy thing,' belonging to him but not his very 'immortal soul,' doing, hereafter, things that he would not be entirely responsible for. 'Something vaguely concerned with me may be hallucinating the public, or the maids' while he himself would know nothing of what was being done, or would highly disapprove.

Winding up his clever gossip, Mr. Lang seems to look round upon us, as he mournfully says, but with the familiar bantering smile, — You are a sorry lot, 'for the most part prejudiced, or superstitious, or indolent of mind, or illogical, or "dreadful consequences argufiers." Some are afraid that these researches may beget a belief in God and the soul' (what a terrible hit!): 'some are afraid



that they may lower the dignity of the soul, or lead to heterodoxy about the future life: some are wild with hope.' Poor fellow pilgrims! he seems to say: we are not all born seekers of truth: but we all ought to forbear repeating 'old parrot cries,' or 'to hide our heads in the sand and then pronounce an opinion about the clouds.'

#### A VISITOR FROM THE UNITED STATES.

To the Editor of 'LIGHT.' Boston, U.S.A., May 2nd, 1897.

SIR,—Mrs. Clara Watson, Jamestown, N.Y., U.S.A., will visit England during the coming summer, and purposes remaining there several months. She is one of the most talented reform lecturers and writers in the ranks of American Spiritualists, and has done a good work in the section where she resides. She is desirous of doing some work for our cause in England, not so much for the sake of pecuniary gain as for the sake of acquainting herself thoroughly with the present outlook and standing of Spiritualism in the United Kingdom.

Should English Spiritualist societies desire this lady's services, arrangements can be made by writing to Mr. J. J. Morse, 26, Osnaburgh-street, London, from whom they will also learn of Mrs. Watson's arrival in England. We bespeak for our friend the proverbial English welcome, for we feel that the acquaintance will be mutually pleasant and profitable to all concerned.

HARRISON D. BARRETT,

Ed. 'Banner of Light.'

[Mrs. Watson will assuredly have a very cordial welcome in England. Mr. Barrett's endorsement may be relied upon as a sufficient guarantee of her quality and capabilities.—  
ED. 'LIGHT']

#### A MATERIALISATION SEANCE.

The following communication was sent by Mr. Philip Dick, of St. Peter, Minn., U.S.A., to Dr. Alfred R. Wallace, who has kindly forwarded it to us for publication:—

I wish to inform you of a séance I attended in the city of Minneapolis in August, 1895. I have studied Spiritualism for years, and have read Perty, Carl du Prel, Zöllner, Sargent, Home, your own work, and a great many others of less note. I have also read of all the experiments made by Mr. Crookes, but do not know whether he ever had his experiences published in a book form.

The séance to which I allude was held at a spiritual camp meeting. The building in which it took place was a wooden cottage, and consisted of one room about 14ft. by 20ft. It was, in fact, simply a square box, with no cupboards of any kind. About thirty-five or thirty-six persons attended, about twenty men and the rest women, mostly of the intelligent class. I myself had one of the front seats, and could see very plainly. There was no cabinet; the medium walked up and down between us. She would kneel down and pray, and asked the help of spirits to assist those who wished to materialise. We could see the form first like a white spot, which would grow to a full-sized man, woman, or child. As different spirits came out and called for their friends in the audience, the person called for came to the front and talked with the spirit for a few minutes, and the spirit would then disappear. I saw at least from ten to twelve different spirits, and heard them talk with their friends. I have been at séances where mediums were tied up in a chair, their feet put in a dish of flour, &c., but I never read or saw anything like this, where the medium was constantly amongst the audience. The doors and windows were fastened from the inside, and no one could gain access through them to the room; besides which the room was light enough to allow us to see everything. The medium was a Miss Roberts, from Chicago, a woman about forty years of age, weighing about one hundred and forty pounds; but she seemed to be a bundle of nerves. This is a true statement. I was formerly a materialist of the most confirmed type.

#### SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

#### NEW PHOTOGRAPHS OF PSYCHIC RADIATION,

OBTAINED BY DR. LUYA, OF PARIS.

Dr. Luys, the well-known authority on cerebral and nervous diseases, as on hypnotism, late head physician of the Charité, has devoted much time recently to the study of human magnetic radiation.

When experimenting in hypnotism he found that many of his sensitives developed lucidity of vision, and in that state saw the effluvia radiated from man, as described by Reichenbach. The right side radiated red, they stated, and the left blue; while a neutral dividing line of yellow descended down the centre of the body, between the two poles.\* He caused these sensitives to describe the colours presented by a number of hysterical patients. A diagram of colours was placed before them, and they were told to select therefrom the colours they saw in the patients. It was found that the right side of the body, which in normal conditions is red, is violet in hysterical patients, the other side remaining blue. The blue apparently invades the domain of the red and upsets the normal balance. In inebrates spots of yellow and grey were shown on the face; in lunatics the right side was yellow instead of blue. In paralysis some of the nerves cease to radiate effluvia and remain as grey and dull patches.

The poles of a straight bar magnet show radiations of the same blue and red colours as do healthy people, while an induction coil radiates yellow.

Dr. Luys is the inventor of the revolving mirror used in hypnotism. Basing himself on the law that like poles repel, while opposites attract, he constructed a magnetic crown through which to stimulate and equilibrate the deranged polarity of hysterical patients, as exhibited in the colours radiated. This magnetic crown was, however, found to be dangerous, as it absorbed and retained as a condenser the quality of the psychic disease of the patients treated, and if placed subsequently on a hypnotised subject, caused a representation of the symptoms. These facts show the similarity of magnetic with human psychic radiations.

The pole of a large bar magnet which attracts and radiates a blue field, induces a happy, contented psychic state in sensitives, as was shown by a photograph of three hypnotised girls, under that influence. The presentation of the pole which radiates red effluvia induced expressions and attitudes of horror and repulsion in the same girls, as shown in another photograph.

These statements with regard to magnetic and psychical radiations and the colours thereof, being based on descriptions made by hypnotised subjects, were received with scepticism by the medical world. Dr. Luys, therefore, endeavoured to discover some confirmatory means of demonstration which would be less open to objection, and turned to photography as presenting a mode of indisputable registration.

Dr. Luys then exhibited some most interesting photographs of human psychic radiation obtained by placing the fingers on the gelatinised side of sensitised plates while in the bath in the dark room. The radiation produced fluffy-looking borders round the spots made by the fingers. Photographs were shown of impressions produced while in the normal state, and again by the same person when hypnotised. The radius of the effluvia was much extended in the latter state, and the tone of the whole plate was influenced. But most wonderful details were shown to exist in the fluffy finger radii, when the spots came to be enlarged by several diameters. They were then shown to consist of fine radiating lines from which balls issued, and also eruptions, having the form of volcanoes, appearing from the finger tips.

He had found also that by holding a sensitised plate in front of the eye for fifteen minutes in the dark room, an impression of a nebulous appearance was produced in the centre of the plate.

Dr. Luys has kindly promised to present one or two of the above photographs for reproduction in this journal, after having presented a paper he is shortly going to read on this subject to the Academy of Sciences and to the Biological Society.

Some very beautiful lace-like radiations were produced by static electricity from a Wimhorst machine, connected with a five-franc piece placed in the centre of the plate. Balls were

\* The centrifugal neuric radiations from the eyes, nose, ears, breath and fingers, project beyond those of the body. Their intensity is proportionate to the strength of the subject. They cease after death, and disappear almost totally twenty-four hours after.



shown to be thrown off from the ends of the fine radiating lines and appeared to have run over the plate, leaving marks somewhat like those appearing on some of Dr. Baraduc's plates.

The electricity from batteries gives a different design. The impressions effected from a positive, as compared with a negative pole, differ also.

Dr. Luys also showed a series of photographs of the emotions produced in hypnotic subjects by the presentation of different chemical substances, in contact with their right and left magnetic fields, or poles, respectively. The same substance produced entirely different effects when in contact with the respective fields, or poles, of the subject

Q. V.

### 'THE WORK OF THE DEVIL.'

BY 'AN OLD INVESTIGATOR.'

During the past two thousand years the human race has acquired, and has stored up, a vast amount of knowledge. From practical every-day experience men are familiar with facts which those who were on earth one thousand years ago would have considered impossible; and if a prophet had told them these things would be, their remarks would no doubt have been curious.

Whilst there has been this great and ever increasing accession of *knowledge*, there does not seem to have been much change in the human mind during the same period. We know more, but we do not reason more accurately. Prejudice, self-seeking, and folly are as common among the superficially informed, and arrogant self-sufficiency and dogmatic cocksureness are as rampant among the highly taught, as these attributes were two thousand years ago.

When Jesus Christ healed the sick, made the blind to see, raised the dead, and cast out devils, learned objectors who had advanced as far as to believe that these facts occurred, stated that He cast out devils by Beelzebub.

At the present day, when men have a sufficient amount of perception to realise that the facts are too strong and too well authenticated to be denied; that spiritual beings can and do communicate with man, similar classes of mind at once exclaim, 'It is the work of the devil!'

Let us examine, then, how the devil now works.

During many years the progress made in so-called natural science, and the continued investigation of material bodies, tended to convince many men that matter alone existed, and a class of men termed 'Materialists' set themselves up as teachers. 'Reason,' it was asserted, was the only God that a sensible man ought to worship, and such men claimed that what they thought and believed was 'Reason,' whilst all who did not agree with them were unreasonable.

To these men the Bible was a useful book to keep old women and children straight; but to ask a scientific man, gifted with reason, to believe that such miracles really occurred as were stated in the New Testament to have occurred, was asking too much. Some of these men, for the purpose of keeping up appearances, would attend a church and called themselves Christians; but the main object of their labours was to accumulate money—honestly if they could, but any way to make money. The influence of such men, especially on their younger companions, was very great, and there was apparently no means by which their convictions could be shaken. 'Let us eat, drink, and be merry, for to-morrow we die, and there is an end of us,' was the belief of such men. It is of no consequence what we do, as long as we are not found out, because there is no hereafter, was the conviction of the materialist. The orthodox teaching of a large majority of clergymen of the Church of England failed to produce the slightest influence on minds of this description. What they stated was against reason, and they had no more evidence to prove they were right than had the materialist. It was all very well for the clergy to talk about faith, and so on; but it was their business to do so, it was the means by which they gained their living. But the materialist had gone beyond all this; he knew that the so-called next world did not exist, and it was only ignorant, unscientific fools who really believed in it.

This was the mental and spiritual condition of thousands, who now hold different views. But there were millions of people who were in a different condition—who tried to believe that at so-called death they were not annihilated; but what

really occurred when this change took place was a mystery. If we had a continued existence, when did this second existence commence? Was it immediately after so-called death, and if so, in what form did we appear? Did we wait until a so-called Day of Judgment, and then resume our material bodies? Should we recognise in our next life those we had loved in this? Should we in our next state of existence (assuming that there was one) know what was going on in this world? Endless questions of this kind would come into the minds of men, but from whence were the answers to come?

The orthodox clergyman would say: 'Search the Scriptures and have faith.' But to a thinking inquirer this reply was evasive and unsatisfactory. The writer of this article once had the opportunity of staying at the house of a valued friend, the rector of a parish in Kent, who was a firm Spiritualist, the only other visitor in the house being the then Archbishop of Canterbury. The questions mentioned above, and many more, were put to the Archbishop, and his reply was: 'We do not know; we cannot tell.' Since that date several young curates and fashionable popular preachers have at once replied to such questions; they seemed to know all about our next state of existence; but the curious thing was that scarcely two of them agreed in their statements.

What can be of more importance to a reflective man than to learn what would be his condition during not only hundreds of years, but practically for all time? He had been told that if he believed certain dogmas of the Church, he would be saved, and would be in heaven, in a state of blissful repose. If he did not believe in these dogmas he would be cast into hell fire and tortured everlastingly. To a thinking mind this doctrine did not seem to be just. Belief, or unbelief, depends so much on the constitution of the mind, and that an unthinking mind should believe and hence go to heaven, whilst a more powerful and equally honest mind should doubt, and hence be everlastingly tortured, seemed to cast a doubt on the justice of a Supreme God.

Whilst such questions troubled the layman, Churchmen were squabbling about such childish trifles as the dress to be worn during certain ceremonies; in which direction to face whilst reading; whether candles should or should not be lighted, &c. So engrossed were men in these verbose disputes that they failed to comprehend that some of the deepest thinkers of the day were gradually arriving at the conclusion that there was no real proof that men had any existence after death. Some people, no doubt, *believed* that they would have, and had faith that annihilation would not ensue; but belief and faith are very different from knowledge and proof.

Matters had drifted into this condition when a report came from America that mysterious noises and phenomena were occurring in a house at Hydesville; that these seemed to be guided by an intelligence which, by aid of these noises, answered questions, made statements, and gave information; and that the 'cutest men in America, after the most searching investigation, had been convinced that what occurred was not the result of trickery. Soon after this it was ascertained that there were two or three people in England in whose presence phenomena occurred, similar to what had occurred at Hydesville. Persons who seemed to be thus abnormally gifted were termed 'mediums. By aid of these mediums, persons possessing only their five senses set to work to investigate what these phenomena meant, and what, if anything, was taught by such means.

It was not long before it was found that the intelligences which produced these phenomena claimed to be the spirits of men who had lived on earth.

This announcement was received with ridicule by the multitude, but, fortunately, there were men who realised that if this statement could be proved correct, a discovery more important to the human race had been made than if inexhaustible diamond and gold mines had been discovered. If it were true that the spirit of a man who had lived on earth could communicate, it proved:—

1. That it was true that we had a second state of existence.
2. That we did not remain in a state of unconsciousness until some remote age, when the Day of Judgment would occur.
3. That if we could communicate with those who had been on earth, but were now in the next state, we might gain an immense amount of information which the world had not previously received.



4. It was fully realised that if it were possible to communicate with those who had been on earth, we might communicate with martyrs and murderers, saints and swindlers, lovers of truth and liars; and hence that similar precautions must be taken, as regards communications with these beings, to those we should take when communicating with men in a strange town.

It was fortunate for those who were the pioneers in these investigations in England that they had as their medium a young lady who was clairvoyant; who could communicate with beings in the spiritual spheres as easily as she could with men in the body; who was conversant with the means by which evil agencies could be kept at a distance, and the highest influences given the opportunities of instructing, and showing proof of matters relating to spiritual life.

Those who had the advantage of such proofs and instructions had the most convincing evidence that men existed after so-called death; that they retained their individuality; that as spirits they retained the human form; that they had much to do in their condition; that they did not lose their interest in those whom they had known and loved on earth, but endeavoured to help them in every way; that it was not the belief or disbelief in some dogma of religion that was important to the happiness or otherwise of a spirit, but a love of truth, a life of unselfishness, and a desire to help all with whom we come in contact.

We can speak for ourselves and a number of our personal relatives and friends, and can conscientiously state that the knowledge we have gained from Spiritualism has made life an entirely different style of existence from what it was when we were ignorant of all beyond this material state.

Many years ago the late Dr. Elliotson said to us: 'I used to boast that I had either dissected, or attended the dissection of, a great many human bodies, and had never found a soul. Now I know what a fool I was to have spoken in that way; and I thank God for Spiritualism, which has convinced me of a future life.'

What is not only important, but interesting, is to receive communications from those who having 'died' (as the conventional term is) were well acquainted with Spiritualism when on earth. I could fill pages with what these have said relative to the advantages they had derived from their knowledge of the conditions which existed after so-called death.

But we are told that Spiritualism is the work of the devil!

To convince men by positive evidence that they have a second state of existence is the work of the devil.

To prove to them that their acts and even thoughts in this life form their rank and condition in the spirit life, is the work of the devil.

To bring such proofs before the materialist that, unless he is almost imbecile, he must be convinced of a second state of existence, is the work of the devil.

It may be so, but if it be, then the devil has been grossly slandered.

We may be wrong, but we have hitherto formed the opinion (and dropping the 'd') that evil in various natures has been shown by malicious and untruthful accusations; by a wish to rule and teach by those not competent to do either; by attributing, at once, fraud, ignorance, and wickedness to those who differed in opinion from us; by endeavouring to suppress fair inquiry on any subject on the assumption that it was blasphemous to inquire; and by willingly remaining in a state of ignorance, receiving humbly whatever our professional clerical instructors taught us.

We have often listened with surprise and a puzzled mind to the positive assertions emanating from a pulpit as to the wishes and mode of proceeding of the Deity, also the intimate knowledge which seemed to have been acquired as to what the devil did. How this information had been gained we were not informed; it certainly was not from the Scriptures, for we had searched them carefully, and come to the very opposite conclusion to that to which the preacher had arrived. But to take advantage of a pulpit, where the plaintiff gets up and states his case, his opinions, and conclusions, whilst the defendant is not allowed a rejoinder, is a somewhat unsatisfactory way to arrive at truth.

Canon Wilberforce has adopted this course. On April 14th, at St. John's Church, Westminster, he took advantage of the pulpit, when his assertions and conclusions could not be at once challenged, to speak on 'Spiritualism and Theosophy as

Substitutes for Christianity.' The very text, or title, is misleading, and shows a prejudiced animus. Divest the New Testament of its spirituality, and what remains? Spiritualists prove that the so-called miracles of the New Testament are in accordance with a divine law. They put forward nothing as a substitute.

Canon Wilberforce lays great stress on St. Paul's Epistle to Timothy, and quotes from chapter iv., 'Now, the spirit speaketh expressly that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons.' When we realise the gross materialism of the present age and see how men's minds have been influenced by agencies of which they are unconscious, we can perceive how they have fallen away from the faith—for the faith was that angels and spirits could guide, protect, and instruct us.

It is evident that Canon Wilberforce has been most unfortunate in his investigation of Spiritualism. He states that the communications are untruthful; that one rarely, if ever, obtained a communication of any kind that was not such as might have been in one's own mind at the moment; that advanced Spiritualists, if they were unbelievers in the Universal Soul—or what are called atheists—before taking up Spiritualism, remained atheists afterwards.

That such assertions should have been promulgated from a pulpit, where to contradict would be 'brawling,' is remarkable. From our own experience, which is far wider than that of the Canon, we can affirm that if the Canon had stated the very opposite of that which he did state, he would have been very near the truth.

If we were to take advantage of a pulpit to assert that religion was the work of the devil, and a most dangerous subject to meddle with, because the most fearful crimes had been committed in the name of religion, such as burning so-called heretics, the massacre of St. Bartholomew, the drowning or burning of so-called witches, who were probably only mediums, &c., that which we promulgated would not be necessarily true because no one was permitted to contradict us.

To those who think they are doing a good work when, without much real knowledge of the subject, they abuse Spiritualism and assert that it is the work of the devil, we venture to commend a careful study of the last nine verses of Acts v., and to remember verses 38 and 39, viz. :—

'And now I say unto you, refrain from these men, and let them alone, lest perhaps ye be found even to fight against God: for if this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it.'

One sentence in the Canon's sermon cannot be too much commended. Referring to those foolish people in society who made an amusement of what they called Spiritualism, he says: 'But for God's sake let them not make a pastime of it.' To this we say Amen. But it is more than difficult to prevent frivolous, silly people from trifling with the things that are holy.

A knowledge of Spiritualism is, we have found, to each man just what he makes it. It is a grand revelation, a means by which we are given proofs of a second existence.

A relief from the sorrow we feel at the death of those we love, for we can speak with them still.

An incentive to work for the cause of truth and justice, for we know that those we loved or honoured on earth are fully aware of our proceedings. It may be used as a pastime, or for the purpose of astonishing the ignorant, and in many other ways.

One of the laws which appear to be invariable is that each man, when he investigates or examines Spiritualism, or attends a séance, carries with him his inner nature, which the outside world does not always see. He attracts spirits of a like character to that of his inner nature. Thus it has ever been to me painful when men have stated that they had attended a few séances, but had been told nothing but lies. On asking a spirit once how to keep free from low spirits who deceived, he replied, 'Desire and pray for truth.'

'Should I repeat some prayers?' I asked.

'Think your prayers,' was the reply, 'and believe me they reach nearer Heaven than if you merely mouthed them. You can keep off evil influences by the action of your mind far more effectually than you can keep off wicked men by aid of material weapons.'

But such advice is, we are assured, all 'The Work of the Devil.'



## SOME REAPPEARANCES, &amp;c.

By 'EDINA.'

## III.

I now deal with another group of 'compeerers,' who visited us on the evening of Friday, October 16th, 1896. On that evening we were favoured with a visit from the officer by whose visits to our home we experienced what I may term a marvellous 'outpouring' of spirit power in the series of messages got during 1892 from officers killed in the Afghan, Zulu, and Egyptian wars, and with which I dealt at length at the time of their receipt. This personage, I may state, has been out of Scotland for some considerable time, and only gave us a look in in passing through Edinburgh. Though our clairvoyant had had no sittings for months past, we sat down for a short time with Captain —, to see if anything would come. The table moved quite freely, but no intelligible messages were received, and only initial letters of names were spelt in answer to our queries. During the course of the sitting our original military communicator, Lieut.-Colonel B., a gallant soldier, killed in the Afghan war, and from whom we have had many messages, was said by the medium to be present; but was unable to send any message to his old comrade in arms, Captain —. After sitting ineffectually at the table for over half-an-hour, the medium next sat for automatic writing, and speedily went under control. The first message was written with great difficulty, and it was evident that the power was both fitful and uncertain. The message only consisted of five or six lines, but was quite coherent, and, *inter alia*, promised that if our visitor would go to a materialising medium on the first opportunity the writer would endeavour to show himself in person. On examining it, I discovered it purported to be from Captain St. J. T. F., killed in Afghanistan, from whom we had three messages in 1892, all of which clearly disclosed his identity. Here I also note that acting under the directions of Captain —, I at the time the original messages were got procured with considerable difficulty the *only copy* to be found here of Shadbolt's book on the Afghan War, which contained portraits of all the officers killed in the campaign, and under the strictest test conditions the medium at once identified the portrait of Captain St. J. T. F., and named the original as having been the person who came to her in her room and wrote the messages I have referred to. Apparently the renewed visit of his old comrade in arms to our home after a considerable interval again brought him on the scene, for the purpose of demonstrating that he still continued to exist in another sphere. During the time the message of October 16th was being penned, Captain — wrote on a sheet of paper a request that the communicator would, as a good test of identity, give us the name of a pet dog he had when in earth life. To this request no answer was given at the time, but the message concluded by stating that as the power was weak the writer would try and write the following night. I deal at a later stage with that communication when it was received, and meantime proceed to detail the remaining incidents of the séance.

The message from Captain F. was followed on the same page by a short one from Professor Sandringham, written in his usual caligraphy, to the effect that although Lieut.-Colonel B. was most anxious to communicate with his friend Captain — power did not permit of his doing so, and giving some other minor details as to the failure of the sitting at the table. This was followed (also on the same sheet of paper) by a short communication in an entirely different hand, purporting to be from a young officer named B. B., late of the Highlanders, who passed on two years ago, and who, in earth life, was a great friend of our visitor's. This young man had showed himself to the medium shortly after his demise, and within a day or two after Captain — had paid us a visit, on which occasion the latter had in course of conversation referred in terms of great regret to the early demise of this promising young soldier. The presence of B. B. on the 'other side' was also referred to at the same period in communications got by us from Lieut.-Colonel B., who seems to have met the young officer soon after his arrival in the 'Elysian Fields.' To test the identity of this young officer, Captain —, at my request, sent me three photographs, two of living persons (officers) and one of Lieutenant B. B.; and the medium, without the slightest hesitation, and with no previous notice whatever of my intention to test her

credibility, at once picked out the correct likeness, saying: 'That is B. B.; but he was very frail when I saw him, and had to be supported by two of his military friends when he came to see me.' The message now written, two years after his first appearance, was just the usual one to be expected from a young man to his friend of more mature years, and referred to others of his military friends now on the other side. Still, it did little or nothing to prove identity, except that the Christian name was an unusual and peculiar one, and neither the medium nor myself knew anything about this communicator when here.

Next followed two signatures, both quite different and distinctive. The first was better written than the second, being of the size of what is known as 'half text,' while the second one was coarser and the letters much larger. The first signature was written 'Corporal Taylor,' and the second 'Alexander Shaw.' As regards the former, I am under the impression that this personage paid us a visit on the second or third occasion of Captain —'s sittings with us in 1892; while the second wrote a series of very puerile, stupid communications at that period, just of the kind that could be penned by an ignorant and coarse-minded private soldier, all about camp life in Afghanistan and soldiering in general from the 'Tommy Atkins' point of view. One of these productions contained a rough but very graphic picture of two soldiers in Highland uniform, one of whom was firing a rifle shot, and the picture was completed by a triangular sketch of the line the ball would take in its transit from the rifle to the target. On comparison the signatures of 1892 and that of 1896 were found to be quite similar. We inquired of Captain — if he had any recollection of these two soldiers being in the regiment, either when it was in Afghanistan or at any other time, but he replied in the negative. This closed the séance, and Captain —, at my request, took away the manuscript in case he might be able at a subsequent time to verify the handwriting and signatures of Lieutenant B. B. or Captain F. But for this circumstance, these five messages would have been forwarded to the Editor of 'LIGHT' for inspection by anyone interested in automatic writing. As it is, your readers may take it as a solid fact that the handwriting in the five instances is quite distinctive in each case, and there is no similarity. The Editor of 'LIGHT' is in possession of the names of all the parties referred to in this article, and is authorised to give them in confidence to any person interested in spiritualistic phenomena.

I now deal, in conclusion, with the events of Monday, October 19th, when the second message was received from Captain F.

(To be concluded.)

## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

## Is it an English Mystery Name?

SIR,—It seems doubtful whether 'I.O.M.A.'s' dream gave the true key to the meaning of the letters cut in the curiously-shaped stone. It must not be forgotten that *th* as in *they* was represented by *Y* in Old English; so that the letters could hardly bear the signification attached to them.

Mr. Elliot's figures are interesting and curious, but perhaps not more so than the following Hebrew numerical equivalents:—

Yod	= 10
He	= 5
Vau	= 6
Yod	= 10
Samech	= 60
Teth	= 9

$$100 = 1 = \text{Unity} = \text{Deity}.$$

I do not pretend that this is an explanation.

G. H. LOCK.

SIR,—Mr. Gilbert Elliot has conferred on me and others a great pleasure in the further light he has thrown upon this really remarkable stone; so also has Mr. Berks T. Hutchinson. Though quite prepared to hear of further significations than I had given, I feared lest I should be thought rash beyond measure. There is another peculiarity I venture now to call attention to, viz., the first two letters of the name with the fifth



(read from left to right) constitute the monogram I.H.S., and also the impersonal and the two personalities, It, He, and She; while the same process from right to left constitutes the monogram H.S.T., giving the two personalities separate and the two conjoined; the trinity—He, She, They. The rays at once conveyed to me the signification of the twelve sons of light and the twelve daughters of darkness in the daily and also the yearly revolution of the earth round the sun. This mystery name seems also to exactly correspond to the Egyptian, composed of the seven vowels which were 'sung in the temple of the God Chamut (Gamut?) by the priests every morning at sunrise for the purification of their minds.' In this *IWOCHA*, ending with  $\Omega$  running down the seven notes of the scale, we see two triads: the first plainly shown by the forms of the letters as Male, Biune, Female; and the second the same, the entire being the equivalent of Yahovah or Yodevah. It will be seen, of course, that  $\omega = \xi$  and  $H = \bar{e}$  of the Greeks. I can hardly conceive anything more complete than these correspondences, and I think to those meditating on them they may yield still more fruit. Perhaps Mr. Gilbert Elliot may find something in the numbers of the second name? The Hebrew Tetragram sums 26, or 13 twice repeated; 13 = lunar and feminine number.

I.O.M.A.

P.S.—While the pen is in my hand may I correct an error in my letter on Eliphas Lévi, which I overlooked? For 'of 3 summation 9' I should have written 'of 3 summation 15.' In each square its summation should be one and the same for every column, every row, and each diagonal.

I.O.M.A.

#### Magic Squares.

SIR,—I have no objection to accepting some of the amendments proposed by 'I.O.M.A.' on the above subject, if I ever have occasion to issue other editions of 'The Mysteries of Magic' or of 'Transcendental Magic,' and if he should continue to think it worth while. It is really of no earthly consequence. The significance of magic squares is one of those matters which the occult fraternities, rightly or wrongly, have elected to keep to themselves. Eliphas Lévi, who very well knew this, either put down nonsensical numbers or was more careless than usual over the revision of his proofs, and would, no doubt, have been amused if set right as to the arithmetical blunders of the puzzle. They are, of course, very 'gross,' as your correspondent observes, but, I fear, when he has arranged them to his liking he will not have got much nearer to the true reading of the 'Tarot,' with which Lévi connects them. Even 'I.O.M.A.' is subject to blunders, gross or not, for he gives the square of 3 instead of what he terms the summation, which is 15. The scale of the whole series was long ago set forth, quite correctly, by Cornelius Agrippa, in his second book of 'Occult Philosophy,' without having conspicuously furnished much profit to anyone. There are several curiosities of the same kind in Lévi, over which your correspondent might also exercise his skill in revision, as, for example, the insane attribution of the Hebrew letters to those of the English language, appearing at the head of the sections in 'Transcendental Magic,' Part I. As to the attempt to 'square the circle,' that piece of jesting was disposed of in my preface to the work just named, and it was scarcely worth while to refer to it again. Even there it was probably superfluous to do so, as things of this sort do not need criticism. But in the matter of the magic squares, 'I.O.M.A.' shall do all that he pleases when the proper time arrives, only excepting the number 9, which Lévi says is that of Initiation, and I do not feel myself entitled to play with it. Moreover, in this particular instance, it would unsquare the square, and that might lead again to tampering with the circle.

ARTHUR EDWARD WAITE.

#### 'A Prevision of the Paris Disaster.'

SIR,—Referring to the letter from a medical member of the Psychical Research Society to the London 'Standard,' a copy of which appeared in your last issue, I should like to say that if the said medical member of the Society for Psychical Research had communicated by letter with the Prefect of Police in Paris, warning him of the prevision of the Paris disaster through the fire, and giving the names of some of those who would be victims, he (the Prefect) might have taken notice of the communication, especially as the names of some of the victims would have been mentioned in the letter to the Prefect.

It does not state in the letter to the 'Standard' whether addresses were given as well as names. It will no doubt be said that the Prefect of Police in Paris would not take any notice of such a communication, and would treat it with contempt by throwing it into the waste paper basket. Even if he did that there would have been proof that he had received timely warning of the fire, also the names of some of those who would be victims to its ravages.

May 18th, 1897.

A CONSTANT READER.

#### College Tutors Investigating Spiritualism.

SIR,—This week's number has induced me, a constant reader of your paper, to send you a brief account of a sitting that was held here in my room last Friday night. I confess that I am prompted to send it almost as much for our guidance with regard to further sittings as for the interest it may arouse in the minds of those Spiritualists who sympathise with people honestly striving for light on the path of life.

We are four college masters; the college situate in a lonely part of Yorkshire. Here is a brief introduction to them: All save myself were ignorant of all phenomena. 'Arthur' is a cool, phlegmatic man, about to take Orders, not easily moved, somewhat of a philosopher, and bringing with him incredulity as to the possibility of any supernormal manifestations. 'Geoffrey,' the mathematical professor, physically an athletic muscular man; but of a very nervous nature and intensely opposed to evil spirits, dreading fearfully their powers of annoying those still in the flesh. The third, 'Reggie,' our violinist, is a young, bright fellow, who was very curious to see 'ghosts and things' so long as they did not intrude into the privacy of his own room, and restricted their visitations and manifestations to the full company, and never to him alone. As for myself, save for some years of quiet investigation, I should be a materialist. As it is, I believe in a future state and a constant development of the intelligence and sure progression upwards. Soon after we began raps and tilts came quickly from the usual small table. A name was spelled out; also a statement referring to the theft of some manuscript and to justice; but on our asking if we could do aught to set 'his' mind at rest, we received the answer 'no.'

Permission was given us to smoke; four of us in a very small room, and the atmosphere was clouded! Shortly after this, Arthur, the sceptic, received his first shock. Geoffrey was asking a serious question with reference to the cause of the 'intelligence' being here at all, and speaking it out in such a funereal, dirge-like voice, that we others had to laugh. We knew it was disrespectful, but we could not help it. The table sprang violently to Arthur, and hit him smartly across the knuckles, startling him considerably. We became serious immediately, all slightly scared by the tumult.

On our asking if prayers were useful a smartly-rapped 'yes' was vouchsafed us. It seemed then that the force increased, and much desire seemed present on their part to please us in every way. I am perforce to say 'their,' I cannot but use the plural. They sounded the strings on a mandoline that lay on the table, and also played upon it when we laid it aside upon the couch. A pencil that had been placed upon the table was lifted in the air and flung with some violence upon Geoffrey's lap, who immediately insisted upon 'having a match.' He 'would have a match,' being still unpleasantly agitated by their favours. Indeed, owing to the disturbance of his equanimity, we had to briefly suspend the sitting. Calming him quickly, we lost but little time in resuming, and the pencil again was tossed upon him, and a sheet of paper was raised above the table and skimmed slowly and gently along, resting on our fingers and passing from one to another.

An abrupt incident here broke up the sitting, for a moment upsetting very decidedly the impassive *sang-froid* of Arthur. He complained of having the tips of his fingers smartly nipped three or four times as if by pointed finger nails, and even while he was calling out, Reggie felt the same sensations, and failed also to enjoy them. He likened them to 'duck bites.' After some minutes' rest, and tea, biscuits, and something else, we continued; and the force present seemed again to increase in power. Lights became numerous, moving on the table and round the walls. And here I may state that from this time to the end Reggie saw not a single light (much to his disappointment), and I only a little, upon the table, some bluish, minute globes floating about the room, and also Arthur's arm radiating with a powerful yellowish light. He, indeed, now complained



of fatigue, painful feelings within the scapula and occiput, yet persisted in continuing the sitting. Geoffrey sat opposite him, and declared that light was seemingly drawn from him, Arthur, in a very visible fashion. Arthur was aware of it.

Suddenly Geoffrey was quite unmanned, at least for a moment. I felt his vigorous grip upon my arm. He grasped it tightly, and in nervous, quaking accents said slowly: 'There is a blaze of light behind you (the writer), the room is expanding; the light is forming itself into a figure. It is a female form—a beautiful one, and is bending gently over you. Oh!' We both said 'Oh'; he for amazement, and I for my prisoned arm. To calm him then was impossible. I tried to persuade him that it was but a sweet vision with no evil intent bound, but his equilibrium was lost, and the sitting again suspended.

We resumed again for the last time; the same phenomena occurred. Arthur again complained of great fatigue, and the light seemed always drawn from him. Lights formed behind him; the bookcase beside him seemed illumined with a curtained sheen of gold; and the same form, graceful and majestic, appeared and floated across the room, standing for a moment over the couch.

It was for some reasons a sorrowful decision, yet the more advisable, to retire for the night, as Arthur was utterly prostrated, pale and haggard, and all but lifeless. Geoffrey was also fatigued; Reggie and myself felt fresh and lively.

I take it that Arthur is a psychic of some considerable force, and that Geoffrey is clairvoyant. We intend to continue our sittings once a week. There seems but one objection. Having a considerable amount of brain work to do, this and brother tutors of mine, Arthur especially, must not have to suffer from such prostration. He is not himself yet. I suppose our sittings must be much curtailed? Apologising for the length of this letter, I am, sir, yours faithfully,

May 10th.

SPECTATOR.

### SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH, LIBERAL HALL, OPPOSITE FOREST GATE STATION, E.—On Sunday last Mr. Ronald Brailey gave an address, followed by successful clairvoyance. On Sunday next, Mr. A. Peters.—J. HUMPHREYS, Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last, in the absence of Mr. Sloane, Mr. Smith, of Birmingham, gave the address. Next Sunday, at 6.45 p.m., Mr. Dalley. On Wednesday, at 8 p.m., members' circle; medium, Mrs. Brenchley.—C. D. C.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring's guides gave a short address upon 'The Bride of the Spirit.' We give strangers a most cordial welcome. Next Sunday, at 7.30 p.m., Mrs. Spring.—W. SMITH.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Veitch gave an excellent address on 'The Utility of Spiritualism.' Next Sunday, Mr. Butcher; Thursday, 27th inst., Mr. Ronald Brailey, after which a general meeting, for members, will be held. Short Lyceum service every Sunday, at 11 a.m.—THOS. MCCALLUM, Hon. Sec.

SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD.—Last Sunday Mr. Tindall's guide delivered a trance lecture on 'Occultism and Christianity,' which those present considered to be the best of the three lectures which have been delivered. On Sunday next, at 7 m., the last lecture of the course will be given, entitled, 'Occultism and Modern Civilisation; Occult Teachings versus Materialistic Science.' We trust that many will try to be present.—A. F. TINDALL.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday morning last, in the park, Messrs. Emms, Smith (Birmingham), and Kinsman spoke to an interested audience on 'The Principles of Spiritualism.' Will friends having any spare literature for giving away in the park, kindly send to the above address? In the evening, at the hall, the subject was, 'The Ministry of Pain.' During the meeting an encouraging message was given by automatic writing through the mediumship of Mrs. Sinclair. Mr. Brooks conducted both services. Next Sunday, in the park, at 11.15 a.m.; in the hall, at 7 p.m.—T.B.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON.—On Sunday last we had the pleasure of hearing Mr. Calleck, who occupied our platform in the absence of Mr. J. Sloane, and gave an eloquent discourse on 'The State of Man in respect to the Universe.' The speaker, in the course of his remarks, pointed out why Spiritualists should live as abstemious a life as possible, and cultivate a high degree of moral rectitude, before placing themselves at the disposal of the spiritual world.

At the close of the meeting questions were put to the chairman, which were answered to the satisfaction of all present. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Arthur Savage, psychometry.—E. S. WALKER, Cor. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—On Thursday, 13th inst., Mr. Veitch gave a very interesting address on 'The Different Phases of Spiritualism.' On Sunday last an interesting entertainment, consisting of recitations and singing, was given by the Lyceum children (their first in public). Our thanks are due to Mr. Davis for his careful work in connection with the children. Mr. Davis gave a short but stirring address on 'The Love of Humanity,' which was much appreciated. Next Sunday, at 7 p.m., open meeting.—A.H.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—The conditions were somewhat unfavourable last Thursday, and after several attempts to overrule them, Mr. Peters desisted, and the audience learned something of the difficulties which hamper our movements. On Sunday evening last Messrs. Boddington and Adams answered questions relating to the subject of the afternoon. Next Sunday, at 7 p.m., 'The Value of the Bible to us.' Thursday, at 8 p.m., public séance; Mr. Peters, clairvoyance. No admittance after 8.30.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. W. E. Long gave a lucid explanation of the difference between the true and the false Church, between the 'Temple of the Living Soul' and the Church of Stone, showing that the spiritual significance had been lost through the lust for power and temporal benefit by the priesthood of the past. Interesting questions followed. In the evening the guides of Mr. Long continued upon 'Spirits in Prison.' Next Sunday, at 11.15 a.m., Mr. R. Boddington, 'Prayer'; questions and discussion. At 3 p.m., Children's Lyceum. At 6.30 p.m., Mrs. V. Bliss, psychometry.—R. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a large audience manifested great interest in the discourse delivered by the inspirers of Mr. G. H. Bibbings, who took for their subject, 'What in Spiritualism is its Best Feature?' The lecturer proceeded to discuss the many features of Spiritualism, claiming, and ably sustaining the claim, that the best feature of Modern Spiritualism was its universality. The lecturer concluded with a peroration of much beauty, and it was most satisfactory to hear the warm expressions of approval as the numerous audience dispersed. Miss Morris sang 'The Breadwinner' (Cotsford Dick), and received a hearty acknowledgment from the audience for her excellent rendering thereof. Next Sunday evening Mrs. Green, of Manchester, will be the speaker and medium. Soloist, Miss Samuel.—L.H.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last a Christodelphian lecturer having levelled grave charges against Spiritualists as a body, was stopped in the midst of his abuse by Mr. G. H. Bibbings, who asked for the name and address of a reporter whom Mr. Skinner stated that he had engaged to take notes on some proceedings. The name and address were not forthcoming. A challenge was issued and accepted, and a debate immediately arranged. A chairman was appointed from among the crowd, and the speakers had alternately ten minutes each. The Christodelphian led off by defying Spiritualists to prove their statements, and then asserted that our position, if it was true, was unscriptural. Mr. G. H. Bibbings replied vigorously, and in a most telling manner showed the weakness of our opponent. In the course of his early remarks, Mr. Skinner stated that he had taken mediums to Brighton and proved the rottenness of our position by personal experiment. What was not trickery, it afterwards transpired, was the direct work of the devil. Messrs. Griffiths, Boddington, Adams, and Mrs. Boddington continued the subject. In order to strengthen Mr. Bibbings' hands, when he speaks for us on June 6th, we shall be glad to hear from any mediums who have been induced by a Mr. Skinner, of Sackville-street, to visit Brighton. Next Sunday, near the band stand as usual, at 3.30 p.m., the Battersea Society and friends.—H. B.

### TO CORRESPONDENTS.

'W.O.'—Shall have attention as soon as possible.

'J.C.'—Your communication is in hand, and only waits an opportunity for publication.

'AN OLD INVESTIGATOR.'—Thanks for your further communication. We shall have pleasure in using it.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 110, St. Martin's-lane, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates council, and officers.